
Must Remain in
Transcription Room

M 1964

Saturday, November 14, 1970

BARN

LUNCH/COFFEE

LUNCH *They are measuring things now*

MR. NYLAND: *you imagine* ~~know~~ by sound, decibels, you know. And they talk about 'sound pollution'. Anyone living in New York knows all about it, I think. There reaches a level here also, when it goes below that, John has to put the mikes on.

I want to say a few things - Oh, wait a minute, yes - Next week, Saturday, there will be music at 8. Saturday evening there will not be a regular coffee talk. We will talk a little bit at noon, and then the Sunday, there will be only one meeting, at noon. That will be our last meeting, number 1970. Then I want to say certain things about what I believe could happen and might happen in the future, at least the way I consider it in a certain perspective. So, for this coming week, we still have tomorrow and Tuesday. ^{From} ~~On~~ Friday evening the Boston group will be here and we will meet here with them and it is primarily a Boston group, it does not mean that anyone who wants to come can come, but it is concentrated on them. It may even be a question and answer group, but I'm not quite sure about that. And Saturday, as I say, only the so-called 'one meeting day', more or less. We'll talk a little bit at noon, but then the rest will be evening, music.

And then what, after that? Very soon after that, Thanksgiving. And it probably will be Thanksgiving for me. There has been in the last month or so, maybe even longer, a tremendous amount of pressure to keep things going, and a great deal of interference. And not our doing, primarily. Interference by Mother Nature, maybe, or some conditions over which we had absolutely no control. But nevertheless, it was very difficult at times, and ^{one} all has to do and can do is really to continue. No^π, I would say, to make the best of it, because there is very little to make the best of. Simply accept it, and continue, and not to lose track of an Aim. I think it is a very good thing to go through such experiences every once in a while, and not to lose courage. And it applies individually as well as to a group as a whole. What does one do when one goes through a valley, and when things are not so easy, and hoping then that you can climb up again on the sinus curve, on the right side, and come up to the top, and it may be a very extended kind of a curve, and it may be a long time before you actually know what is the road up to the top, and in the meantime, you suffer.

Maybe it is a very good thing that birthdays come also all the year around, in times of difficulties. Because then there is a sharper distinction between what a birthday should be and what the conditions are. One has to make, every once in a while, a very definite commitment to oneself, and not to be influenced by the conditions of the outside world, which of course affect your inner state, also, but to try to take out of yourself what is still there, as purity, and that should celebrate a birthday. A birthday ^hould be based on what you know you are and what you are capable of. You should make a decision for the coming year of certain

things for yourself, to make a promise, and not to try to be deviated by all kind of other little considerations which after all will be gone the next day or another week, but that something fundamental should be with you all during a year, even if you have to make a decision and you have not as yet enough ammunition to know in what direction the decision should be ~~take~~n. One keeps on toying with the conditions first; one keeps on trying to keep oneself in balance; one keeps on thinking and elucidating from many different standpoints the condition in which one is, looking at the future and considering the past, giving it all whatever you can as value, and to value it in relation to the possibility of growth. Because that, after all, is the only valuation that is worthwhile. But you may consider certain conditions for yourself in ordinary life, which are conducive for the possibility of an inner growth. That I think is your decision. You have to look ahead and see what, in a year, could be brought about, to see whatever the conditions may be, for you, that you can help to create them, and that in such circumstances you then will have a different light on the reality of yourself. You celebrate your birthday with your inner Life; you create the conditions with your ordinary mind and your feeling. And then you see if there is a balance between the two; that you have chosen the right thing to do, innerly, and that then you acquire, gradually, dexterity to create an outside condition in which your inner Life can grow.

It's very much like that what I have suggested about small groups. After the meetings stop, and we have only one music evening, you are on your own. As far as Work is concerned, it does depend on what you feel is needed for yourself. I have mentioned small groups as a means. I think the nucleus of the existing

groups at the present time will gradually take on the coloration of a small group of that kind. That's why we keep the numbers of the nucleus also approximately around seven.

What is the purpose of a small group? To be able to talk, to be able to relate, in the presence of others you can trust, your experience. In the first place, it is not mandatory. There is absolutely no compulsion. Anyone who does not wish to belong to any kind of a small group is quite right to say, 'No, I don't need it, I don't want it, I don't want to spend the time, I cannot find the proper people with whom I wish to Work, I cannot myself bring myself to that place where I could talk in the presence of those I really cannot rely on.' And it is quite alright, and don't accuse yourself, and don't think for a moment that I will look at you and say, 'Well, so and so doesn't belong to a little group, does he?' Nothing of the kind. You are entirely free. You have to mold your own life. It's very necessary to see that something has to start in you that becomes responsible for your inner Life and your own development. I do not know when I talk like this to a group of people, I really know only half-way. I do not know how much you really want me to say of such things, and what in you responds to it and how you take it. You know, I don't care very much about how you take it. I care very much about saying it in the right way. And then it's up to you, in your own development, your state, wherever your being happens to be, whatever it is that the accent is placed on, in your mind or your feeling or in your physical center; that is, you as personality. The opportunity is given; the opportunity is the Barn; opportunity is the Group. You take, if you can, for your own benefit.

When a few of you decide to have a small group, it has to be unanimous; that is, each member has to be acknowledged as a member by the others. Don't start a group hoping for the best. You have to be already convinced that it is possible to have a group with such-and-such and such-and-such. Otherwise don't start it. No one should be forced to go into any group of that kind simply because they are being asked. You consider it for yourself if that is what you want with the people who would be in the group and if perhaps they can be helpful to you. When you have a meeting, there is no recording. You can let your hair down, you can say what you wish, but in whatever you say you have to be considerate of the others. There is no need to talk too much about your own life, or your own suffering, or exaggerate your experiences. The quintessence of a group and a discussion of that kind in such a group is of course centered around Work, your attempts that you make to become Conscious and Conscientious, and to become a man - what Gurdjieff calls 'harmonious'. And the attempts you make, and where perhaps you need a little elucidation, you could ask, but most of the time it's a statement of your experience and an indication of the level of your being as you are at that time; and you just for the sake of communicating, you want to put it in words as well as you can, so that someone else can listen to it, and if possible, perhaps, can profit. But don't think ^{that} it is up to you to make someone profit. Don't have, in any case, an attitude as if you wish to teach. Don't think that you know more. All of us are quite equal, in ignorance. Some may be a little happier in being able to find the proper word, and other people cannot find a word, and their feeling, and emotion, and intuition is worth at certain times much more than the formulation. There may be a happy phrase, it may be fortunate for you. Sometimes it may catch on,

someone says, 'That's exactly the way I feel,' but don't feel slighted when you have the so-called emotional approach. About that I will talk more because it came up the other night in discussion. Perhaps we talk about it a little more tonight just to become clear about these kind of approaches, because each person has them, both intellectual and emotional. They are divided within a person. And don't think that one is better than the other as long as the aim is the same. The road is not so easy for one person to travel on the other road, but when their inclination is not to wish to formulate, the only thing that is left is the possibility of go by your feeling and by your emotional state. Both ways, I've talked about 3 ways, every once in a while are difficult and have their own difficulties.

When you talk in a small group, talk as clearly as you can. Try to formulate beforehand if you want to. Don't bore other people. Don't make them listen to a lot of nonsense. There has to be one aim: 'I am young. I have a little bit of an inner Life. I would like this inner Life to grow up in order to become a real man. I want to understand my life, I want to understand the life of others. I want to have the proper relationship towards Life on higher planes. My wish is all the time, freedom from the Earth. I want to understand why I am bound. And even if I have to stop at a point by saying that I am bound, I want to be able to say it in such a way that I realize that bondage, and then, believing in the possibility of an ultimate freedom, I take one little step and another little step' - in sequence if you can, but only in accordance to the light of your Consciousness, and with a Wish which is propelled by the desire for mystical union with the totality of all Life existing. That is the principle of such a little group. When

someone in the group finds that it is not the right kind of a group, he is - he or she - is at liberty to leave without giving any reason. It's possible they want to go to another group. If the other group is willing, they can come. That has to be decided by the group already existing. There is no time that you have to meet, as it were, once a week. I really don't care if you meet once a month, or just when you think it is right. And don't limit it to a special kind of an hour, if it happens to be that you are together somewhere and then talk, and wish to talk, this time spontaneously, without having made up your mind previously. Whenever, whenever there is an opportunity, whenever you think about the potentiality within yourself, whenever you think that you want to grow up, whenever you consider that there is an opportunity, even if a little group exists only of 2 or 3 people, that what is Christ can be in the midst of them.

You only will maintain it by the clarification, all the time, to talk, about Christ as a method of deliverance; because that will give you the freedom. I say again, the quintessence of a group of that kind is to understand what is freedom for oneself and what could be freedom for someone else; and that in that sense, having that aim, it may be helpful if you try to formulate, maybe for someone else, how you have reached a certain direction, and what it may have given you. And simply put it on the table and then say, 'Take, take, if you wish.' We will talk more about the attitude of different people towards Work, and how to formulate, and what to do with the ideas and the concepts you have.

I think for the two who sit next to me, it is for them to make up their minds regarding the year, which I say now in this way the Lord has given them as a Birthday, to be grateful and to see what responsibility they want to take for themselves. I hope Jean and Cindy will have a good year.

COFFEE

MR. NYLAND: So. We'll continue a little bit further with the theme that I touched on at lunch, which is the question of approach, as far as Work is concerned. It came up on the Thursday meeting. I think the Thursday meeting is finding its place. I think it's very good for the after-meeting to have that nucleus; and although there is still a great deal of discussion and also repetition, I think that gradually they can learn how to be a little bit more concise and stick to certain definitions. And if there is a difference of opinion, not entirely understood, that then time is taken really to explain it, or at least to see in how far such people of the nucleus can agree with each other. We will never reach a uniformity of language unless you are willing to sit down and ^{to} find out really what is meant. And it is still quite possible that at certain stages of development, one is not able to come to definite conclusions which are the same for different people. How often you must have noticed yourself, that when you Work and you see something of yourself, and you try to define afterwards in thinking about it, was actually something present, or was that what was present, was it Aware? And did it give me an information about myself? And have I now, in my memory, certain data accumulated, which I did not have before? And you have to keep on asking such questions because they will continue to differ, for yourself, and it will be quite some time before you have an agreement. The agreement can take place at certain times when you feel that the person is right without wishing to define it. That can of course happen, and then you must leave it alone, and don't try to put things too much in ^{to} words. As I say, it is a matter, I think, of gradually cooperating with each other with the intention honestly to find out why this and that exists in Work, and to come to definite conclusions for yourself;

because if you observe yourself in different stages, - when you are in different conditions in your ordinary life, when there are certain thoughts at a certain time which are not at another time, and when quite definitely some feelings are pronounced every once in a while and then go back again into a little oblivion - you change very much during the whole day, although your type may remain the same, and also the approach of an essential kind will be similar, the conditions of ordinary life produce such a variety of behavior forms that you really sometimes cannot accept yourself as you are because you may not have seen it before. And sometimes you may have even thought that you were incapable of having that kind of manifestation, be what it is, and be affected by certain thoughts or feelings. And the process of becoming gradually more and more sensitive does not mean that one is over-sensitive. The definition of sensitivity is not that one is hurt. The definition is that something is in -- in activity regarding your feeling, by which you see more than before; that is you experience more. You have more of a feeling for certain things, and that what you then receive in your feeling center is enlarging the world of your feeling center. There is no hurt connected with that at all. It is a statement of a fact, that then one vibrates a little bit differently from what you used to or what may have been your habit, or what may have been closed. And in this enlarging of your feeling, a great deal can be seen which you never saw or never experienced before. The trouble is that you always want to have certain things in a certain way when you are narrow-minded. When you are open to the possibilities of an acceptance, you will not be hurt. You will accept things as they happen to be, and particularly when you

wish to Work.

Because what is really the difficulty? For oneself, it is that one does not want to accept conditions and conditions which make you, and you as you then are, in the way they are. You will not want to accept the state of your manifestation as a state of manifestation only, coming from motivations of your life. But you always will look at the manifestation with an associative thought. And sometimes you like it or don't like it, sometimes you put it in a certain way, you classify it, you give it a name, whatever may be - whatever may be that your thought or your feeling process, what it does to you at such a time, it's very difficult to accept oneself. Still it is necessary to accept in order to become free, because as long as the acceptance leads to any kind of a thought or feeling about the experience, or your behavior, even in memory, you remain identified with that what you were. And one becomes hurt when that what you were is not understood by someone, or even criticized by someone else. And the usual terminology is that one says, 'You are too sensitive' or 'You shouldn't be hurt,' and it is not at all the case. You receive certain information from someone that you cannot place. You can place it when there is in you an acceptance of yourself, because in such a case, no one can tell you anything different; and seeing then the difference between what is the acceptance and sometimes your own interpretation, including vanity and self-love and conceit, that then you will not be hurt because the other does not know any more than you do, and that what you know is quite different from what someone else knows about you, and that finally the acceptance of yourself will produce in you solidity, a firm knowledge of that what you are is what you are, and that you dare to stand on it because you are the sole judge

of what you are and not anyone else. When the reaction to certain sayings from the outside world is that your sensitivity is touched, then of course it can trigger off in your own state different kind of conditions. The emphasis on that what was sensitivitaly -- sensitiv -- sensitively touched by the other can be taken by you in a consideration of becoming over-sensitive. It can be taken as something that creates in you sentimentality. It can be taken as such that you feel you are not appreciated at the place where you think you belong, and that you don't get respect which you believe that you deserve. But all of that of course becomes your own thinking and feeling process, but if in that beginning whenever any kind of experience happens, and whenever there is something like an 'I' wishing to accept you, and accepting you with as much impartiality as possible, then there is no further argument or not even any quarrel. And you stop at the same time the further interpretation on the part of yourself of your experience. This is how one starts to learn the value of an 'I' and the value of a result of an observation process. If an experience of yourself, physically expressed as a manifestation, is accepted by an 'I', there is no ^ufurther thought and no further feeling about that experience. If you keep on embroidering and use it in some way or other, you are back in your ordinary unconscious states, and the ^uof course there is no telling what will happen. The reason why I say this, is, ₂ when you can observe, in the sense we mean it, and at that time actually even for one ^omoment can accept yourself, the solution for your knowledge, if you wish to know if 'I' exit -- existed actually, is in the ability to continue that Moment of ^{an} experience in an objective sense. And when you cannot continue it and your mind and your feeling comes

in right away, the Moment is not very much of value. It is not lost, and it might give you at times an indication, but you will stop your Work much too soon, if you allow it. The intensity of the wish to continue with a state of Awareness deter -- is determined of course by your real wish of wanting to Work. And the reason why there is so often disagreement and not coming to any particular point or no solution to the problem of, 'Why can't I Work?', is simply that you have no Wish at the time when you had^{ye} made an attempt, to continue with it. And you cannot assume that your original desire already has run out in energy and that there is just sufficient for one Moment. But you just want immediately, when that what takes place as a Moment of observation, to go back to your ordinary state of sleep. And your Awareness is not encouraged to stay with you. This one must notice in experience, and it's very necessary to see for yourself how long this kind of observation lasts, and how long it could be maintained if you have that wish. If it cannot immediately be maintained, and your thoughts and your feelings come in, you still have to see if you can the next moment again make an attempt. And it is then a question of reducing the time which is then unconscious between such moments to as short a period as you can make it. The whole question of Work depends of course tremen^adously on your Wish. And the Wish is completely dependent on your motivations. For those who asked questions last Thursday, I would suggest listen to Wednesday evening in New York. I went into great detail about motivations and ordinary life, and how from ordinary life there can be at times a desire to make an attempt to wake up or to create an 'I'. Sit and listen to that tape and see if you can understand it, and then don't make further mistakes.

Because in such a tape and at that meeting it was explained, and if you don't understand the explanation, then I would say you have no desire whatsoever about wishing to Work. And this is often the conclusion I come to when I hear some people talk. I would say immediately, 'Don't come back, or don't make an attempt to Work, it's not for you in this state. And there is no use taking up our time.' But it is many times a continuation of a wishy-washy attitude, and I say really, what the hell do you think Work means, something that you just can buy for money? Don't you know what an effort means, when really, in an unconscious state, you know well enough how much energy has to go in a certain something that you really wish. And there is no difference between that kind of ^{an} expenditure as between the wish to grow up. Because the growing up process, if you could have been aware at the time when you were young, you could not understand at that time because Mother Nature did it for you. The process of growing up of one's inner Life is done by Great Nature, but you don't know enough about Great Nature even to recognize it. And for that reason you have to do what otherwise Great Nature could do for you and is doing. Great Nature will help you when you are open. Great Nature cannot come in when Mother Nature is still around the house. And one has to learn ^{to} understand that that each person if open will then be affected by the laws of Great Nature. And in Great Nature there is the possibility of Consciousness and Conscience, and unless there is that desire to be open --

What do I mean by openness? To throw away all my thoughts and feelings at that time when I want to Work. To recognize that that what I am unconscious is for that purpose no good. I've talked many times about the two different directions of a man. The two possibilities for a man who happens to be born on Earth. One

is to continue with his unconscious state as well as he can, and to improve as much as he can the three centers, and ~~to~~ spend his energy and all the things he acquires for that purpose to build up his personality. And again I say, ~~its~~ a very good purpose. It belongs to the Earth and it can make on the Earth a man out of you belonging to the Earth itself, and a very good man, and even sometimes a little remarkable. And it can be even that you as a man can have influence on many other people, sociologically, and then they will in turn do the same thing as what you have done, and the final result of all that kind of humanity is that they stay around the Earth and move just a little bit, every once in a while, lifted up to the -- on the balls of their feet, and that's as far as they go in trying even to leave the Earth. The difficulty involved in all of this is that you start to love it, and you don't want to go away, and of course as a result there is absolutely no acknowledgment of not being free, and surely there is no desire to become free, because you don't know you're bound. This is one direction for a man, and most of us, I mean us of humanity, belong to that group of people, and I've called them 'supporting cells' for the maintenance of Mother Nature and her laws on the Earth, in relation to either ~~to~~ the planets on one side or the moon on the other. And we then, as ordinary human beings, become converting machines of energy, which then as energy is used for the further extension of an ^(pause) -- I don't know ^{if} ~~how~~ you understand involution really as a law. It is for that purpose that people then exist. Involution also comes from the Sun Absolute. Involution is a very much worthwhile law. It's a very good thing to belong to it. It's also quite pardonable when you are so completely immersed in it that you don't do anything about evolution.

That's why I say it's quite right to live on Earth, and to fulfill your task on Earth of supplying energy for the moon and, maybe at times, for Anulios. But this is exactly where the saving grace comes in, because there is once in a while a division in this energy -- energy flow, going towards the Moon, which is involution, and which goes to the negative Absolute, if you want the terminology for it. But every once in a while, as a result of certain experiences of man, on Earth, in which he discovers that everything is not the way he would wish, and that sometimes in him there is a desire for having it a little different, because something starts to wake up in him ^{that} which is not entirely in agreement with the law of involution, a little bit of that kind of energy in the form of a Wish extends beyond the Moon and touches Anulios. Anulios is the growing point of involutionary law, but since it is a growing point, it is alive, and it is not as yet in a crystallized form. And when a contact is made with that Anulios, it starts to reverberate within man himself. Very small and very simple, and not much of it, but nevertheless essentially noticeable. I call that the saving grace for a few man. We have said, it is like a black sheep, because the herd follows the involutionary law. The blackness means, there is darkness in the man, in which at such a time he does not see the light of involution. And he's up against it, because he does not like that darkness, and he wishes then light in that darkness, so that he then can wake up.

When the reverberations of Anulios start to take place within a man, it touches the life cells of himself in the concentrated form of his Magnetic Center, and something starts like an alarm clock to warn a man that everything is not "All right", and that certain things are really wrong from the standpoint of an

overall consideration of mankind as a whole representing Life as a whole; and that then the thought and the feeling, although very feeble in the beginning, starts to disagree with the conditions as they are, and they do not want to be slaughtered. This what is Magnetic Center is the beginning of a wish for self-preservation. It is the beginning of a realization that Life exists in a man, and it is also the beginning of a realization that Life is separate from the form in which the body now manifests Life. From that time on, and it is not to be determined when, one can not really create such conditions for oneself. One is dependent on conditions coming in from the outside to which one reacts. When one is very young, and there is no atmosphere around a baby, a baby is touched much easier in the Magnetic Center, and what we call, 'not as yet written on', when the baby is still pure, when there is not as yet an atmosphere crystallized, when there is still a chance that Life can be touched direct, there is a possibility at that time that that what is within a baby can remain unspoiled for a little longer, if one knows the process of crystallization. But after some time, it is much too much, because the unconscious states produce a level, and then each human being becomes subject to that kind of a law, which Gurdjieff calls of course, "the results of the organ Kundabuffer". I do not believe that it was put into man because of a hier -- hierarchy or committee coming down. I do believe that it was put into a man by the Earth herself, as a realization that if one allowed Anulios to take hold too much, that then the position of the Earth would be jeopardized and that Mother Nature, knowing that a certain quantity of time is necessary and was necessary for her own growth, she did not want people to interfere with her own process of growing. And she, being superior to the individuals, or, which later became personalities, simply created such conditions on Earth, by allowing the Earth to exert its own force,

and in the first place, to establish the law of gravity; in the second place, to keep a man away from the possibility of an understanding of growing wings, by means of certain conditions created which made him simply close his eyes and no further inquiry was necessary; and in the third place, it put a stop to the growth of a man so that he would not start to bother about the laws of evolution. Mother Nature was really in that sense cruel, but it was necessary for her, otherwise she herself could not fulfill her own aim. It's very much the same with us, and for that reason I say it, because the same process takes ^{place} in a person who wishes to grow. He becomes afraid that that what could interfere with him, that that will then prevent him from growing up. And it is this tendency, that although one is struck every once in a while in one's blackness, by the existence of a law of evolution, that it cannot last too much, because one is afraid of the consequences of that law, and falls back on the consequences of the organ Kundabuffer.

This is the fight that man has, to understand his own unconsciousness as his enemy, and it is all the time indicating, as if at such a time there is in a man a devil, which wants to prevent him from becoming awake and conscious. And although it may take all kind of forms and symbols, it is actually that something is taking place in a man, which is interested in his self-preservation, and does not want this Life to be exposed prematurely, so that then, if there is a chance, it would fly away, or it even might be killed. You can call it selfish, but there is also this same selfishness in a man when ^{he} has an honest _^ and an earnest desire to wish to Work on himself.

And you see in that way it is simply a replica of what already takes place in the universe as a whole; because a man, when he wants to grow up, wants to utilize that what is above, for inspiration, and wants to be able to extract from what he has already experienced, the greatest quantity of energy, to find himself at a certain place in which he then can be in equilibrium regarding these two forces, and only gradually, dependent on his Wish, moving up a little, without losing the contact with that where he came from. And that the requirement for a man who wants to grow is always to fill his place where he was by someone who can take over his unconsciousness. Only then can a man grow, when he prepares for the future by means of the acceptance of the past. And it is that process that ought to be understood very well, because it is so mixed with fear, so mixed with intentional laziness, much too much mixed with the desires to explain things in an unconscious state and to find excuses why one should not Work, and why the devil tempts you, when it takes you up on top of the mountain or the temple, and shows you the treasures of the whole world.

Of course Gurdjieff calls it "ersatz", that is really the law of involution, a little bit polished up; because the ersatz will do very well for the lower regions, and that is where the direction of involution would take you. But that what becomes ethereal for a man indicates of course, as a result of such density, a direction of lightness. And what really can take place in a man by fostering constantly within himself such thoughts, that then in that kind of thinking and in that kind of feeling, he produces something present to him. Now you must understand what this means. It is not the creation of an 'I', which is a mental function and simply part of me - although it is not functioning correctly,

I want it to be there because for me that would give the indication of an evolutionary law - But in the other case, it's quite different, because I try now to create something of myself, which is my own, as made up of all the different things that I experience, and to ~~divest~~ ^(of) them with the qualities which draw me down to Earth, wishing to make them creative, to make them ethereal, to create something of a higher kind, which I call of course God, but it is that presence that I want. This presence, when I understand it now emotionally, I not only love it, but it is akin to me because it has Life and it gives me an aspiration by the consideration of that kind of a presence within myself, that I try to understand, 'what is the bondage of me?'. Now of course that is often forgotten, because what I call the emotional approach is only that presence, of a certain kind, coming already from me in the purest form, and trying in the presence of that really to, I call it 'distillation', purify it in such a way, that only a very small fraction of it becomes 100%. The 100%ness means for me that it has lost the contact with me and left me with my own ordinary unconsciousness, but being created by ^{me} as a presence, it has now a relation towards me which again, to use the same phrase, 'will accept me as I am,' because this is the beginning of Omniscience.

You cannot separate these kind of concepts so easily and say one is intellectual and the other is emotional. A man is not made that way. A man consists of both emotions, when the feelings are deepened, and intellect. At times, before lunch, he may be quite intellectual. And after lunch, he may be quite benevolent. And still the same man, when he is tired at night he will find all


kinds of reasons why he should stay up, and his feeling will tell him to go to bed. When he has relationships with people, he tries one or another approach. He is not so stupid. At times he is emotional, and even sentimental, and wants to show in affection what he is. And at other times he wants to use his mind to explain why he loves her. A man is not the same. There is, every once in a while, in the attempts for Work, a desire really, and at other times a clarity, also real. When one talks about Work one talks about a triad. And that what takes place in the desire of Work, is the creation of something that can become positive - I call it Consciousness or 'I' - functioning in relation to that what I wish to become negative, which is my personality as expressed by the physical form. And I keep this wheel rolling. That is the 'wheel of Life' for me. I keep it going, and each time one or the second or the third corner comes to the foreground, and sometimes it's emotion and sometimes it's intellect. It is a constant effort of that kind of a triangle, configuration of the triangle moving around a center point, which in the DO-RE-MI within the DO-RE-MI is my Magnetic Center. Try to see it as a triangle, and then you will realize that both emotions and intellect have to be there. One can be above; next moment the other is there. The third moment, the physical is there. All three belong together. The rotation almost becoming a cycle, a circle, of a center, and constantly the radii, referring to the center, where ultimately all energy should flow to; that is, the triad could become a spiral towards inner Life, and reaching inner Life at the point, is ready to go across the FA bridge. It won't go because it is intellectual or emotional. The

creation of 'I' is three-fold. It has an intellect to observe and to observe the facts and notice them and be Aware and record them. It has with it the Wish for benevolence, recalling the creation. If one says, that what is present to me, coming from me, of course I have a feeling for such creation. And then in the first place, I feel the presence. But then when the presence itself, becoming purified more and more, becomes impartial to me, I say, what's the matter with my intuition, going over into a little knowledge of something existing which, when it exists outside of me, is not the benevolence I had before as an experience. God is Love and He is also vengeful. He is also sometimes quite mad and cruel, and both is God, because God and the Devil are one. But you don't see it unless you open up one ^w window or another, and then you start to interpret, and then you want to have it one way because that is what you wish. The totality of everything existing is not interested in what you wish, because you're just a little bit of something completely lopsided. It's only when a man becomes harmonious that he will see the triads as one, and also dynamically cycling around a point. That is why you must not emphasize too much such approaches. One says -and making it simple even intellectually- one exists; don't I exist? Isn't there something in me that exists? I can touch my body. I can pinch my arm. My arm reacts. I call it pain because it is a little bit - not hurt, but a little bit in disarrangement. I say I sigh, I have a feeling, I look, I see things, they affect me. They produce a state in me. I feel, or I am engaged, and I care, or I love, or I wish to help, or I become interested. Also that is not an intellectual quality. Every once in a while the mind is stupid and it keeps on talking, and it does not allow for the feeling to take place. And then one says, go ahead and work so that what you are working on and with you^R

hands can take care of your feeling being there, and then the two, physical and feeling, will reduce your mind and put it in its proper place. But when something like that starts to circle around, becomes dynamic, you don't have to worry about it. You don't have to worry about an observation process. because all that is said in observation is the existence of something which records, impartially. But it is exactly the same as the presence, which then looking at me, or having in -- with me a relationship, accepts me as I am. That is also impartial.

What is the element of Time in both? In one, it is the freedom, that is, what we call intellectual, the freedom from associative thinking, pigeon-holing. It is at a certain time in my mind that I remember certain events which are similar, maybe, and I call them by a name, and then I associate, and then I am not simultaneous because I live in a different kind of a time. What happens with Time regarding a feeling? When the emotions are deepened, that what is Time disappears. I don't lose time with my head. I cannot understand concepts of time when I have interest, when I become engaged, when I do things for the love of them, and Time flies. And it is this that I have in mind when I say my devotion to that what is outside of me -and I call it God because I can understand the word devotion a little better if I say it is something not entirely tangible, but nevertheless above me like a cloud, and having a certain function to fulfill regarding me - and I say I love it because I wish to go there. Then I say this love makes me realize that no Time for me exists because I'm taken up by the emotional state and in that my Time has been dissolved. You

understand what I mean by that; that you cannot get away from the difficulties of Work by substituting one or the other. It's all the same, with a little different interpretation on the part of your mind, and perhaps a non-wish for interpretation on the part of your heart. It still remains the same. This body exists, and it has Life in it, and both my mind and my feeling, my heart, wants to recognize Life, not the manifestation. That applies to intellect and it applies to emotion in exactly the same way.

When you talk about such things, talk about the attempts that have been made. If you want to analyze such attempts, you can ask where they came from. And you will hear, many times, that they came from a Wish which was formulated. It is not really a Wish without the formulation. There is always, 'I ought to Work, or I wish to Work, or I think I ~~now~~ ought to , or let me now Work', and you say it, subvocally. You never go over from a Wish of  a realization that you need to Work, into Work. You always will say it. You always will say I wish something to be present to me. Now you can quibble about words and call that not intellectual, simply an explanation of your feeling, and it's all right, I'll go along with it. But the fact remains that when either an 'I' exists or something else is present to me, that what I am is under that kind of scrutiny. And the realization of my existence, when I say , 'It is alive,' has to be pure, in the acceptance of the form in which this Life happens to be. And I'm up against exactly the same problem. I constantly have to go through that Awareness, when I call it different from thought, it's also different from feeling. But Awareness is the realization of something existing which intuitively I also

know, even if I don't have immediately a word for it. The question of impartiality is always there, because that is the fundamental law for freedom. That is what is given to man to understand when he dies, and it's given to him when he has the two M's in his hand and it says 'Memento Mori'. That is the reminder by Mother Nature for a man living on earth, that he has a task. I would say that's all she wants to tell him, in order to clarify her own Conscience. And she takes a letter out of the Book of Great Nature, which is M. and this M-ness man can use for himself, when he says, 'I am, and not the two letters in my hand'.

I say the Awareness remains, the Wish for awakening of me remains. What I want is motivations for that Wish: the realization of the necessity to Work; the realization of being stuck by Mother Nature and being kept in bondage by her ; the realization of being in prison with my Magnetic Center. And I consider it unfair for me. I hate it, to be born on Earth. I don't want to make the effort, and I curse God for creating me here. And after that, I come to my senses, and I say, 'But if that is the case, and if I accept it, the law of involution is changed, and I turn around, and being first involutionary facing negative Absolute, I become positive, and now I face the Sun Absolute.

What is the difference in the changeover from the negative to the positive quality? It is the acceptance of myself as I am that makes me positive. The criticism, the negativity, makes me negative, and I don't--and I cannot accept myself, and I feed the law of involution, and I will go down to Earth and stay there. The positivity that is needed for a man is indicated by a symbolism of the turning of himself to face that what is conscious area. I've talked about

what this DO of intellect has to do. The DO is like a lightning --light tower-- a light house, and it spreads its rays over the whole countryside and the sea, and it does it regularly. And this DO is me, in my mind. And although I every once in a while will admit that there is a conscious area and there is a difference, I don't spend enough time. And gradually I say, 'It is repetition. It will come back. If I don't see it now, it'll be there tomorrow.' The determination of a man to become positive is that at a certain moment he tightens up the light in the lighthouse so that then it gets stuck, and it will light up only the conscious area. Do you remember the fight, in Israel, at the time, or the Israelites and some other tribe, when the moon was standing still in (Argula), and the sun was held in heavens as long as the arms were upstretched, and that it was necessary to have assistance to hold up the arms of Moses, to make sure that the conquering was on the side of light, and as long as there was light, there was that result? As soon as the arms started to falter, the enemy would gain. That's the symbolism I mean. I want to have my lighthouse under my control. I want to be able to say, 'You stand still, you watch that, and not the rest. Turn your back for a moment to my negativity. Become positive. In that what is then the future, I will accept that what I will become, and I must do it by not paying that same attention of negativity to that what has been.' I make at that time a distinction between past and future. And then this DO of intellect stands in the present, and it is the ⁿ_λ at that moment, free from associations, from thoughts and feelings, from partiality. It is free even from determining what is going to happen. It is free from interpretations of what is the past. If one could see this, that at certain times it's necessary to have

that what is within one stand still and call out to you, 'Become positive regarding your Wish and Work,' as if Magnetic Center tells you, 'Work for my sake, to set me free.' Then you will understand what is the meaning of Work in your own life, and then you will not quibble any more about the different things, you say, 'I cannot do this or that,' then you simply don't do anything. And you don't do anything. And you keep on telling, 'I don't do anything. I am no-- I have no interest in Work on myself.' And tell that, for heaven's sake, that you have no interest, and that all the rest is just a little prattle. Either you do or you don't. And it's far better to say, 'I don't,' because even that could become a positive statement for yourself.

I hope that your Thursday meetings will lead more and more to that kind of definiteness, and such simplicity in description of little attempts you might make which might yield an experience, in which there may be a realization of a separation or something existing, and something of a higher quality being interested in you and wanting to record the story of your life in all its truthfulness.

We'll talk some more about it, some other time. I think we stop now. Try to hold on, if there is anything to hold on to, then keep on holding on to it. As I said at lunch, exclude, for a little while, your unconscious existence.

Good night.

And so, we have movements upstairs, for beginners, right?

End Tape

Trans: Andrea